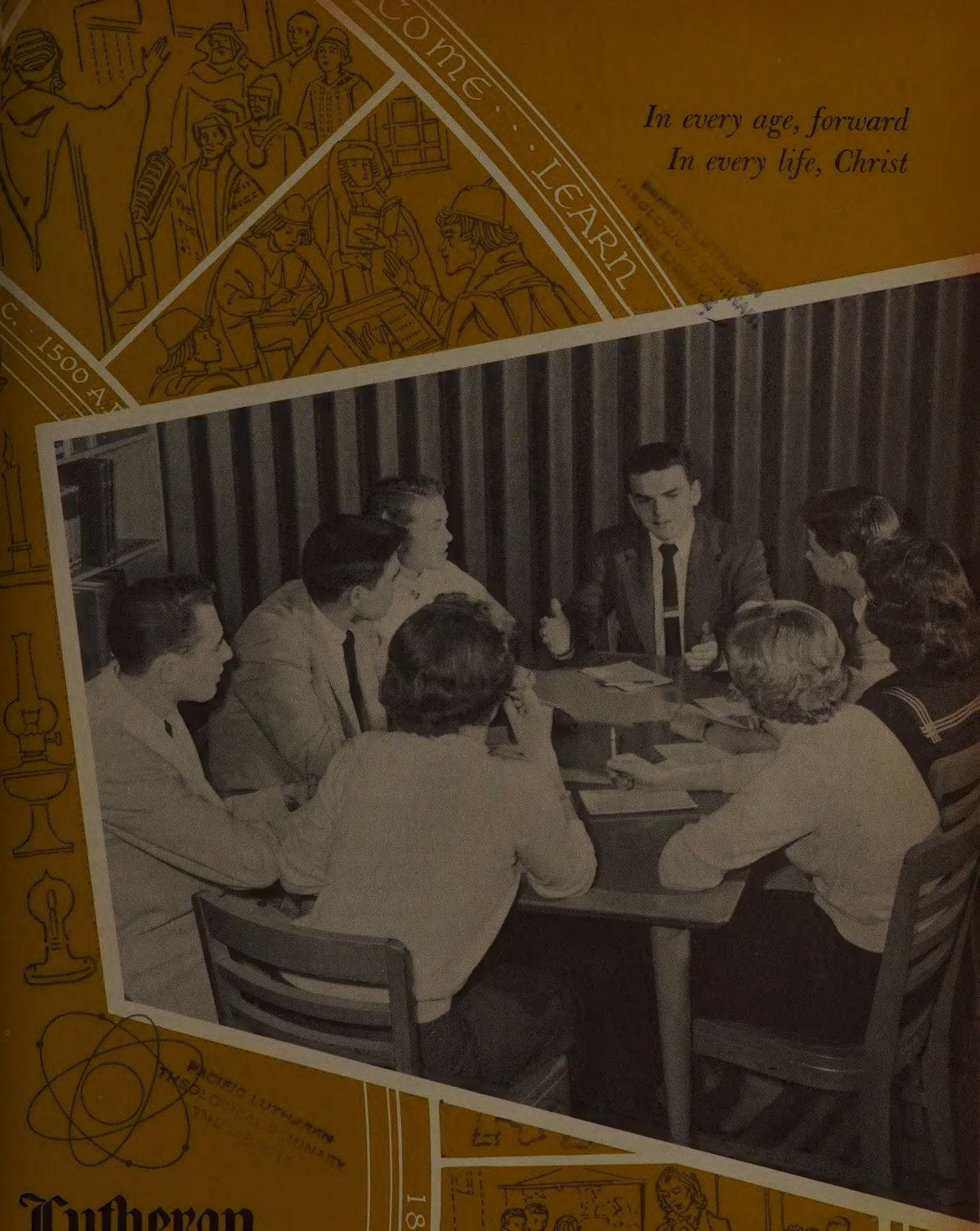

In every age, forward
In every life, Christ

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Lutheran Herald

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Lutheran Herald

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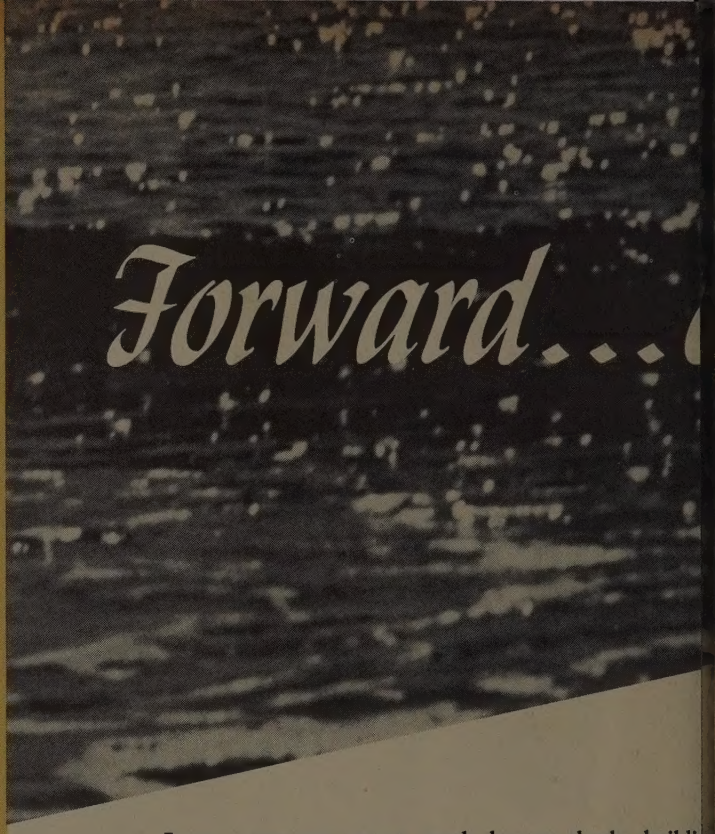
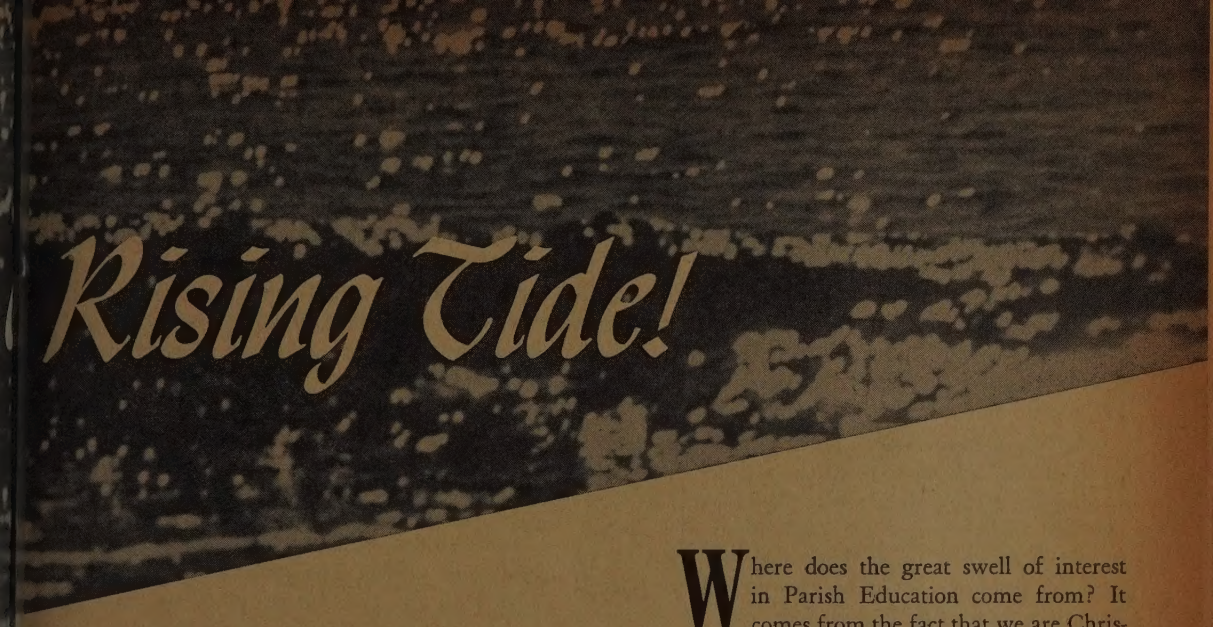


Large movements among people happen slowly, buildi on a wide base for years before breaking in upon public ness through some forceful event or arresting personalit many years now a wide base of concern for the church's te ministry has been building up—even more widely and f It is a rare congregation that does not evidence a sense o and of hope for its educational program. Many symptoms this rising tide steadily more evident to even casual obs

Once congregations hired a "parochial school" teacher t duct a month of religious instruction in the summer. The changed to the wider program of Sunday school througho public school year. Now they have returned to a profes director of parish education. There's a difference, though. the professional educator teaches the teachers—and not on Sunday school classes, but for vacation church school, and day released time or out-of-school time classes as well. has been happening? The congregation has increased its te ministry threefold and more!

For years new congregations built churches without m any serious provision for their teaching efforts. But for decade now, new congregations have given major conside to educational facilities—often providing them before they manage to build their sanctuary. What has been happe There has been a major shift in the general understandi the congregation's central purpose and who is to take p working toward it.

Five pastors in six are experimenting with a variety of vations in confirmation instruction. The order of topic proportion of time spent with each topic, the special res used and the expectations of the teacher—all these unde



Rising Tide!

By C. Richard Evenson
Director of Parish Education

us re-working every fall. What is happening? Pastors feel their work with confirmation classes needs improvement; ey struggle to fulfill this part of their calling more effectively. st May a "Family Singing" booklet was made available for mal family gatherings of all kinds. 35,000 copies were sold ng the few summer weeks. What is happening? Simple, ple suggestions and materials for Christian events that are y appropriate to families are picked up very quickly. There thirstiness here that calls for satisfaction.

is very fall, 1600 departmental courses are being attended 0,000 to 40,000 church school teachers in the merging synods. y course is taught by an instructor who has taken the se himself and has received over four hours of training for y 50 minutes he teaches in the institute. What is happening? n really helpful training opportunities are offered—near by lunteer teachers turn out in mass proportions.

r leadership in the work of Parish Education the synod has led its budget in the last five years. Some sister synods have eased their investments in Parish Education work more than e even that impressive rate! What is happening? At every church members show a rising readiness to take a firm on their teaching ministry.

oes all of this mean that every congregation has all the ers it needs—well trained, adequately supplied, in ideal ities? No, not yet. But it does mean that it is a rare congre- n where such ideals are not actively sought. And it does n that every church member is surrounded by a rising tide nterest in the teaching ministry of the church.

tide so wide, so deep, so strong can soon become a major ement of our time.

Where does the great swell of interest in Parish Education come from? It comes from the fact that we are Christians. It comes from the fact that we are Lutherans. It comes from the theme and pressure of our time.

Our Lord's command to disciples was to make more disciples—baptizing and then teaching them to observe what Christ commanded. Everyone who is baptized is adopted as a child of God. What a great heritage! What implications for the person and for all his life! But no child even knows his identity until someone tells him and then helps him discover one by one the implications of being a member of such a family. Indeed, every member of the family of God must sense a calling to help every other member discover who he is and what that identity means for his life!

Intuitively, every man knows that the great questions of life have to do with who a man is and what he may become. The great recurring themes of all drama and human expression have to do with these deep questions. All Christians—even lukewarm ones—know that somehow the important thing about them is that they are a peculiar, a called out, a chosen people, to whom promises have been made and commissions given.

It's a big thought and it takes time to grasp all of its meaning. It takes the help of others who have been thinking about it too. And it takes above all else a study of God's Word, where the promises were first recorded and where the words about the Father may be read again and again. Because people keep growing, and because times keep

changing, the Christian's study and his need for help from those who are likewise concerned, continue throughout life. In all times of vigor among Christians, education becomes a central concern.

The Lutheran Church was born in a University. It was initially spread by graduate students. It has never quite lost its close affinity to education. Early in its history it received from Martin Luther a marvelous oversimplification of the central teaching of scripture—the small catechism. It had all the earmarks of a truly basic educational program. It was simple, brief, specific, and do-able by the family in its own home.

When Lutherans came to America, they immediately began to build schools to teach one another their understandings and convictions about their identity as God's own and their grasp of the implications of such self-awareness for their lives. While they yet lived in unspeakably primitive conditions they established colleges! Though it meant traveling on foot from the Mississippi to the Hudson, they were entirely convinced that they must have copies available of Luther's Small Catechism.

The Need to Know

The theme and pressure of our time place new urgency on the need to know and to help others know who they are and what they may become. In the last fifty years, people have had to adjust to more sweeping changes than any generations of the past. Every thinking person struggles for interpretation of what is happening around him and within him. The questions fairly bristle from every person. What, really, is happening to families? What does the space age mean for Christian belief? What is the relationship of what we believe with what is being discovered—and with what is not yet known at all? What do the recent findings of scholars mean for our traditional beliefs and customs? Is the trend toward church membership as the accepted thing to do really good or not so good for furthering true faith? How can we help our children develop a clear Christian faith that is well informed and that is truly relevant to the times? The cry for interpretation and clarification is audible on every hand! All these concerns add up to a growing interest in the possibilities of Christian education in the congregation, where it is available to all.

What is happening right now in this amazing, rising tide of interest in Parish Education?

An unprecedented readiness to use new and improved materials makes it possible to provide books and teaching aids of a quality and variety beyond the dreams of even a few years past. Wide usage means a large volume which can make possible investments for greater quality while keeping costs within reason.

Notable — and sometimes radical — experiments in programs placed into operation by other synods in denominations provide guides for what should in what should not be attempted in a church-wide pro gram. A marvelous spirit of cooperative interchang information and ideas—particularly among membe the National Council of Churches—provides for t helpful and brotherly assistance among those who p plan and prepare new approaches and materials for educational interests of every parish.

They Teach as They Are Taught

Long strides are being made in the field of train leaders of people. The remarkable advances of s science in the past fifteen years are now being p to use for the training of church school teachers. T is tremendously important, for it remains true p teachers teach as they are taught. They teach in indu as they have been taught in industry; and they t in Sunday school as they have been taught in Sun school. They teach in public education as they h been taught in public education; and they teach church as they have been taught in church. It happ continually that persons taking the new departme training courses discover to their amazement that p are being guided along lines of training which they h already experienced in industry or in the public sc system. Training that really changes people is a re —but it must be extended many-fold in the mo and years ahead.

Some trends in the patterns of family living p clues to the future. The wide-spread popularity of the back yard barbeque, and family camping are witnesses to the durability of simple primary things family can do together just by being together. Pa education experiments with simple family doings h had such positive results that it is likely a new o to Christian family life education has been opened

The chorus of voices calling for some kind of school of theology increases with every month. Exp ments such as the Layman's School of Theology in Rocky Mountain district, the Christian Service Insti at Luther Theological Seminary each summer, several attempts at American versions of the Gerr evangelical academies all provide evidence needed wide planning toward the future. The next few mon will bring a series of experiments in adult educa within local congregations of the ELC. A special va tion of the adult education theme is the increasin insistent cry of church staff workers for some kind

odical certification and for appropriate training pro- ns in church colleges so that more uniform standards qualifications can be developed.

astors in every district are working—independently in workshop groups—on all of the aspects of con- iation instruction. A more realistic look at the con- s actually held by confirmands after two years of ruction is causing a great deal of rethinking as to appropriate goals and the necessary follow-up of irmation instruction.

ll in all, a close look at the current scene shows easty ferment of ideas, experiments, and insistent uests in every corner of the Church! The rising tide nterest in the Church's teaching ministry is moving dly toward a climax and every church member is ounded with evidence pointing toward a new and er program of education in the parish.

Where is this rising tide taking us? It is taking us a time of renewed awareness of the mutual minis- of teaching which all believers bear toward one ther and toward those who have not come to faith. eral strong currents of emphasis and direction are oming rather clear.

n the constant problem of the interpretation of scrip- , for there is always an interpreter, the Church ves to emphasize what God has revealed and to id labeling as God's truth what is really only man's culation. The date of creation, and the length of "days" of creation are a case in point. When scrip- does not bother to say these things with clarity, should the Church teach as though it does? And peculation is to be made, it should surely be based the best scholarship rather than the least—and clear- abeled as a theory rather than a certain truth.

God Is Not Diminished

n the space age, when man's knowledge is expanding uch a dizzy rate, the Church should take special care to limit God to the furthest reach of man's abilities think or to do. We are medievals when we do that. nding in awe and wonder before the vastness of the verse, we have been too content to teach poetic erstitions, saying that man is bound to earth while d moves among the stars. But it will not diminish d if man begins to move there too! Surely we be- ve that God created all things—and put the stars orbit. But we must not teach that belief in such a y that our faith in God is shaken when man puts tar in orbit too. Our teaching must be what God s revealed, not what man imagines. Whenever we al with theory, whether scientific or theological—we ould be quite honest and label the speculation as such.

A second current in the rising tide shows clearly a new respect for the Church, the fellowship of believers. There was a Church before there was a Bible. There is a Church before there is a program of Parish Education. Christian learning involves more than facts; it has to do with faith. And in the growth of faith, the Holy Spirit has been pleased to involve our basic learnings with our relationships to persons.

Whether for good or ill, it is true that a person learn at a primary level more from the fellowship of those who are Christ's disciples than from the doctrines written in books. This means that whether it is aware of it or not, the whole Church teaches. In a very real sense, the teachers are the entire membership of the congregation and the curriculum is the entire life and work of the congregation. Just as much a part of the actual teaching of the congregation is the usher's conduct on Monday as on Sunday; the high school department superintendent in the service station as in the Parish Education building.

Emphasis on Adults

This does not mean that there can be no textbooks or doctrinal studies or Biblical curriculum, but it does mean that our concepts of Parish Education will have to take seriously the significance of the fellowship of believers. This will probably imply an emphasis on adult education as even more important than children's education. It will imply an emphasis on the centrality of the home for Christian learning. It will imply an emphasis on providing helps and materials to *the congregation* for its teaching ministry, rather than addressing such helps to a little knot of Sunday school teachers. Probably letters and packets of materials should be sent to the president of the congregation rather than to the Sunday school superintendent or even to the chairman on the committee of Parish Education! The constitution of The American Lutheran Church and the new model constitution for congregations is evidence of this emphasis. And serious conversations already initiated among leaders of departments and auxiliaries testify toward a new integration of the Church's teaching ministry.

A third current in the rising tide of interest in the Church's teaching ministry is a thorough respect for the teaching-learning process. It is not enough for the teacher to teach. Neither is it enough for the learner to learn. Both are needed—but in a process that is entirely respectful of the teacher's role to inform and to guide, and of the learner's role to explore and discover. Excesses in both directions have been dramatized

(Continued on page 16)

A Child Grows in Brooklyn

New York City with its towering buildings, theatres and concert halls, the U.N. Building, beaches and amusement parks is a city of dreams to tourists coming from all parts of the world. Yet it is not really very different from other large cities of America. Overhead is the continual drone of planes headed for LaGuardia or Idlewild Airports; underneath is the incessant rumble of the subway with its stale hot air of crowded masses; on the hot busy streets children try to play a game of stickball or aimlessly wander with little to do and no place to play. Life here doesn't seem very abundant as one is lost in the milling masses of mankind. Nevertheless, it is home to the millions of people who grow up, marry, work, and play within its walls. This is home to boys like Tommy Jones of Brooklyn, New York. Tommy is not radically different from any other city boy. His 11-year-old mind is imaginative and active; his muscles are bounding with energy and drive. His eyes sparkle with enthusiasm. He is constantly looking for new things to do and new places to go, often restless with the restricted living of the city.

How can the promise of Jesus, "I have come that they might have life and have it more abundantly" be communicated to a boy like Tommy in a city like Brooklyn? It is not easy for a church, rural in origin and somewhat rural in character, to do this. The Gospel is the same—the message of forgiveness and salvation—but the approach of the city church must be directed to the unique problems and needs of urban living or its message of love and life will fail to reach those who need it so greatly!

By Audrey V. Larson

Miss Larson is director of Community Outreach at Zion Lutheran Church in Brooklyn, New York.

This is the story of a venture of faith on the part of one city church in communicating the Gospel in a program opened to all children of the community. This is the story of Zion Summer Day Camp, Brooklyn, New York, the time—summer, 1959.

It is a dark, rainy Monday mo with cloud-filled skies and rows buildings, together with the co of sidewalks and streets, present study in gray as far as the ey see. It is July 20 and the opening of Summer Day Camp. Tommy 11, stands on the corner of 63rd S and Fourth Avenue with a pape lunch in his hands, looking acr the open doors of Zion Lut Church. The traffic signal chang green and he hurries across the to join the boys and girls going the brick building connected t church. "Wish I knew one of boys," he thinks. "Wish Mother have to work so we could do t together. Wonder if this will b fun. . . ." These and many thoughts go through his min young woman comes toward him introduces herself as Joyce, his selor, and together they go int building to the room which is theirs for the next three weeks.

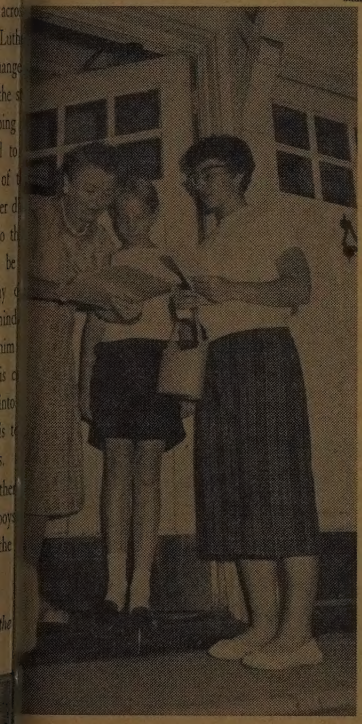
What noise and confusion th as Tommy and twelve other boy age clamor around Joyce and th

Does everyone have a partner? The Rangers board the subway on their way to the zoo in Central Park.

Making rubber ball puppets sounds like fun, and the watch carefully to see what they are to do.

Right) Enthusiastic children's voices join with Mr. Hatlestad's in singing one of the new songs they have learned. (Below) A mother in the neighborhood fills in the necessary information for Day Camp registration while her daughter and Miss Larson look on.

Photos by James Minor



nior counselors, demanding to know What are we going to do?" "When we going swimming?" "Do we ve to study?" and on and on . . . ne first day—a day of questioning d planning, of looking around and tting acquainted, of learning what ese three weeks will be like.

Time goes quickly with chapel, arts d crafts, lunch time, games; soon it's 3:30 and Tommy is saying goodbye to his new friends, eager to get home and tell Mother about this first day at Day Camp. "Mother, on Friday we're going to Central Park, just our group, for the whole day! And Thursday we're taking the subway down to the YMCA to go swimming. Today in chapel we got to choose the songs we liked to sing—and we're even going to help with Chapel one day. Oh, and Mother, will you wake me early tomorrow so I can be the very first one at Day Camp?" And so each child goes home after the first day to tell of his impressions and experiences, satisfied that he has had a part in planning what they will be doing, yet guided by their leader into a well rounded program of activities.

Tommy has become part of a group that calls themselves the Vikings; there is one other boys' group and two girls' groups and each plans its own program week by week, under the guidance of its counselor. The entire camp meets for Chapel twice a week; the other three mornings group devotions are held in their own rooms with the children often taking part. A music program of sacred music and fun singing is carried out under the direction of Mr. Roger Hatlestad, Director of Music at the Church. All the children go swimming once a week and each group takes a trip at least once a week, traveling by subway to the American Museum of Natural History in uptown Manhattan, True Light Mission in Chinatown, the Bronx Zoo, and other places. There is time for games and sports in the recreation room or at nearby parks; arts and crafts; the ferry ride between Brooklyn and Staten Island; lunch together in the dining hall; a "Discovery Hour" each day in which trips, nature hikes, discussions and Bible reading help to develop an awareness of the gifts of God and His love for each child as an individual. From July 20 through August 7, five days a week, Tommy and the other campers plan and work and play together. On the last afternoon many of them are close to tears as they say goodbye to counselors and friends, promising to come back next year.

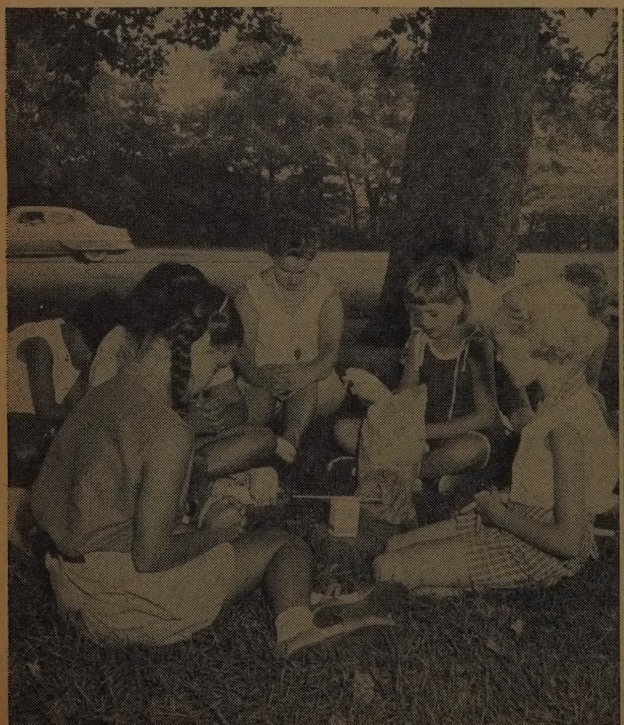
This was Zion Summer Day Camp, 1959—only three weeks in length. But planning began long before this summer; in December of 1958 Pastor James Hofrenning, Miss Audrey Larson, Director of Community Outreach, and the Community Outreach Committee of Zion Lutheran Church, of which Mr. Al Jacobsen, Jr. is chairman, decided on Summer Day Camp as the first major project of their Church in serving the community. It is the attempt of the Church to make its program relevant to the specific needs of an urban community in the 20th

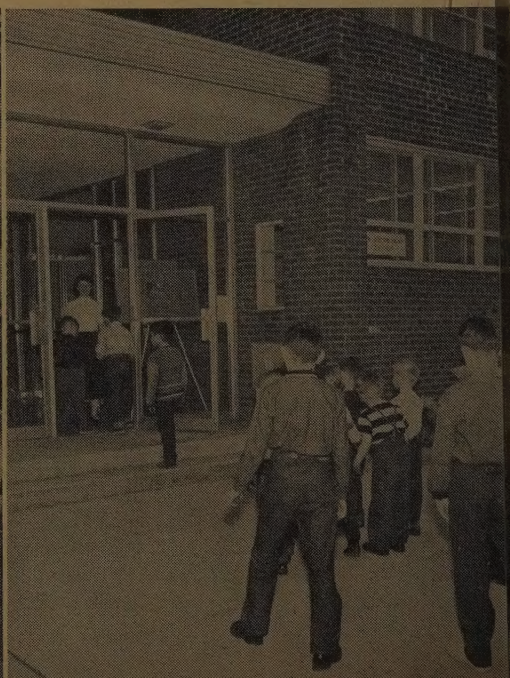
century. In the future, studies will be made in other areas, including The Aged, The Very Young Child, and The Teenager.

For the Day Camp Staff, four Lutheran College students were secured through the Luther League office to serve as counselors, high school students of the congregation volunteered to serve as junior counselors, Mr. Hatlestad worked with the music program and Miss Larson served as director. Members of the church gave money for scholarships, materials for arts and crafts, and other help to make the program a success. Invaluable advice and assistance was received from Miss Elizabeth Shealey, Director of Lutheran Community Service. A fifteen dollar registration fee was paid by those children who could afford it; others were given partial or complete scholarships. The Day Camp was opened to all community children ages eight through twelve and was publicized as such through newspapers, brochures and posters. Some children came from low income neighborhoods, others from higher income groups; some came from Christian homes, others from backgrounds of indifference and mistrust; some were mentally or socially retarded, others well adjusted. Many came because their parents wanted them off the streets and out of trouble; all hoped to have a good time.

Tommy and his friends are growing up in Brooklyn, having all the ambitions and needs and desires of children everywhere. Just how effective was this Day Camp program for them? How much was accomplished? Only God can know the changes in the minds and hearts of individuals. But those who came had a satisfying and happy experience in the Church; they were taken off the streets into the Church for three weeks of work and play under Christian leadership. They began to see that life within the Church can be wonderful—that the Christian Church is concerned about them, not just their souls but all areas of their lives. It has opened the doors and the hearts of some families for further work and contact by the Church. Above all, a little boy named Tommy and his companions began to experience a little of the Abundant Life Jesus promised to them. This, then, is the purpose for Summer Day Camp, or any other program undertaken by the Church—to make our community more aware that the Church of Christ stands as a source of hope and help to which all can freely come.

(Above) Just being with other children makes everything fun—including lunch in the dining hall. (Below, left) "By Thy hand we must be fed; give us Lord our daily bread." A picnic in a nearby park. (Below, right) Eager campers came earlier each morning in an unofficial contest to be first at the door.





The Church and the World:

Co-existence or Encounter?

ıe conquering of space has become one of the in- ambitions of this generation. Distance is being oyed by the automobile, jet plane and TV. Geo- hic expanses which were once considered formid- obstacles are now traversed in a few minutes or s.

Disappearing Distances

he social distance between peoples is also being over- e in this space age. Through mass communications now count as our neighbors citizens of distant coun- . Through the enormous exchange of ideas, manu- ured goods, and customs between peoples it is be- ing increasingly difficult to distinguish national ips. For example, a teen-ager in Germany, Japan South America is nurtured by the same diet of s and rock and roll. Industrialization with its mass- of population into great urban centers is removing old distance of class distinction. Sociologists are find- it more and more difficult to classify what is urban rural, since even these characterizations fail to ribe two separate ways of life.

leavily industrialized nations are becoming great nogenous masses in which people live in identical, ss-produced homes, eat the same brand foods, use same mass-produced goods, read the same mass- duced papers, watch the same mass-produced enter- ment and think the same mass-produced thoughts. are being drawn closer together. There are those o argue that the distance between age groups is also ppearing. Respect for the aged is being replaced h adjustments in our whole pattern of life to ac- mmodate the young. Billions of dollars are spent ually to preserve a youthful look in a 20th century st for the "Fountain of Youth." The center of au- rity has shifted to the children in many homes, and mass entertainment is geared to their level. To w old or be old is considered almost immoral; it embarrasses a society that would retain an eternal adoles- cense.

The Church is also participating in this space age removal of distances. The barriers that once set the Church distinctly apart from the world are disappearing. (At least in the Western world.) The Church no longer lives in a hostile environment. She has enjoyed a great thaw in her ancient cold war with the world. The mass- es have found it comparatively easy to pass in through the Church door and back out again. No great distances need to be bridged. Church membership is relatively easy and comfortable. The Christian Church does not find it intolerable to fit into contemporary life. That the Church without great agony has become "accepted" might indicate that the world has been so radically transformed that the New Testament distinctions no longer apply.

Where are the Devil, the World, and the Flesh Today?

The ancient concepts of the "Devil," "world," and "flesh" no longer are a part of our vocabulary. The world, however, has not basically changed. It is still, in New Testament terms, that order of life which is opposed to God. There is still reason to characterize this part of our existence as demonic and hostile to the Gospel of Christ. Where the Church has learned to live comfortably in the world, it has come about as the result of changes in the Church.

The destruction of the distance which separates and clearly defines the Church as different from the world is one of the results of the vast encroachments of secu- larism. This process has reached an advanced stage in our day. We feel little of the pathos of the persecuted Church of the dusty ages past. Seldom are we engaged in great battles with evil. There are no great risks to take as a member of the Church. We are tolerant and tolerated. The distances that once separated us are be- ing successfully conquered.

There is, however, in all of this a stubborn paradox. While it is obvious that some distances are disappear- ing, new ones are emerging. The mass production, mass consumption, and conformity of our highly industrial-

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Loren E. Halvorson

or Halvorson wrote his doctoral thesis on the subject of German ngelical Academies. He is now serving Victory Lutheran Church Minneapolis, Minn.

ized and competitive society have drawn us together in a tighter orbit, yet they also separate us from ourselves and from each other. Urbanization has not automatically produced deeper neighborly ties. Congested living has increased the distance between neighbors. The warm friendship that united two farm families several miles distant from each other out on the Western plains is seldom generated among the compact apartment dwellers of the city. They live together as a "lonely crowd."

Modern life has further separated us by creating other new distances. One of the results of the industrial revolution has been the separation of our residential and vocational lives. The fathers (and mothers) who commute to work find that they live in two distinct worlds. Their families have little if any contact with their working day worlds and are not able therefore to understand the climate which does much to shape their lives. This distance between home life and work life frequently results in serious problems. There are other areas, too, into which we are divided and separated by the prism of modern life.

Life Is Splintered Into Roles

Our pluralistic and highly organized society has splintered us into numerous separate roles. The technical demands of our vocational life have so specialized our assigned task that we are becoming mere fragments of the finished product or service. You are no longer a furniture maker but the "inserter-of-the-screws-in-the-bottom-shelf." (Somebody else tightens them.) You are not a chemist but an expert in glues for breakfast cereal boxes. You are not simply a mother or father but move within a confusing array of varied roles . . . PTA, Sunday usher, secretary or treasurer for some organization, union member, gardener, Community Chest collector, Braves fan, Democrat or Republican, Methodist, Lutheran and so on. We are involved in many institutions outside the reaches of the home—which has difficulty absorbing all these extra-domestic pressures. The new distances produced by modern life have made family life itself more difficult.

Mr. Average can no longer be described or circumscribed by the simple categories of father of two, age thirty-five, carpenter. His life has become fractured and diffuse. He finds it difficult if not impossible to integrate all these segments into a meaningful whole. "Who am I?" has become a problem for him. He is living in isolated "ghettos." Although his social contacts have increased a hundredfold through his clubs, shop, committees, and increased mobility yet he never seems to discover other persons *as persons* but only their respective segments. He meets himself and his friends in ghettos. Seldom does he meet the whole person. The world for Mr. A is also one of expanding distances.

The Church Is Also Isolated

Although great crowds throng to the Church, the too is experiencing the emergence of new distan The Church also becomes a ghetto when her mem limit their faith to certain places and conditions. W Mr. A enters the church door he abandons one g for another. He is now for an hour Mr. A, ch member, going through his weekly exercise of b religious. Christianity for him does not apply to th whole man, to the entire sweep of life, but only to m of the roles in and out of which he slips unconscios and habitually.

The modern church, which appears to be so m a part of the world, is actually involved in only i of its segments. Though the crowds come and g through her doors there is little contact with the r of the world in which these masses pursue their d life. Their secular roles they leave at the church v bule on the way in. One can enter the church exp encing little discomfort and encountering no bat As long as one chooses the proper role, as long as w one sings and prays and hears is a matter of the "sp ual" life, as long as the church remains in her pro role, in her ghetto, the world will be able to find way in and out of her doors with relative ease. Mr. accustomed to his splintered existence, makes no c scious effort to relate his faith to the other roles he cupies. Each has become a separate entity with its o values and prerogatives.

The Church in Retreat from the World

The Church today is experiencing a new type of mon ticism, a retreat from the world. The social and psyc logical walls surrounding Mr. A's ghettos are just effective as the ancient cloisters of stone. When Mr enters the church he enters an "isolated world," leav behind vast and decisive areas of his life. But beca there are such large crowds of these Mr. A's within walls, the church is lulled into a sense of achievem She fails to engage in crucial battles with the wo The Church's architecture is modern and the admi tration is completely up to date, but there is lack a vital *encounter* with the contemporary world. T preaching of the Church, while occasionally brilli and often Biblical, frequently misses the mark for is heard by an audience well insulated from its secu concerns and by a pulpit removed from the pathos Mr. A's other roles.

One finds much more of an encounter with "Devil" and the "flesh" in its modern forms amo the nihilistic prophets of the beat generation, the "an young men." The Church of the "Apostles and Pro ets," however, with its "successes" of new buildin

dle class respectability, increasing budgets and grow- prestige, is lulled into a sense of security in this monasticism and avoids the threatening battles out- . Meanwhile, the secular world which has learned to be tolerant, never actually encounters the Church er, for within her doors the world has learned which ure is appropriate. Co-existence is an amiable affair!

The World Is Still Destructive and Demonic

, however, the Church is to be the New Testament munity of believers who are the salt of the earth, light that penetrates the darkness, the Church itant, then we must encounter the world as it is. must unmask the world of its assumed roles and ounter it as the order of life opposed to God, as the m of the "Devil" and the "flesh." We must discover battles to be fought. We must become as conscious our targets as was Luther when he fired his famous pot. The world as we now encounter it in the urch through the role-playing churchmanship of the and Mrs. A's is a deception. It is not as congenial he Gospel of Christ as it might appear. The world side the Church door, the profane (literally that ch is before the temple) is still destructive and nonic.

his world the Church will never encounter as long it remains behind monastic walls. If the life and aching of the Church is to be prophetic and trans- ming, then it must find its way somehow beyond isolated role and out into the secular world. Our day s for a new "foreign" mission effort of the Church ss the new distances created by the modern world. h a mission must reach into the secular roles in ich our people live, into their ghettos, into the whole ge of modern life . . . to Mr. A as carpenter, union mber, voter, father, sportsman, husband and secretary the South Fourth Street Boat Club.

How can such an encounter with the world take ce as long as the Church door is considered the place divest yourself of your secular roles, or as long as the aching of the Gospel is habitually applied by Mr. to his "now-I-am-in-the-church" or "now-I-am-talk- -with-the-preacher" role? How can the pastor dis- er Mr. A in the totality of his fragmented life when does not know the other worlds of Mr. A? At what get shall the modern preacher throw his ink pot?

A Place for Encounter

f the Church is to encounter the world before it has carded its secular roles, then she must go out and et the world before the vestibule of the Church. place must be found somewhere between the Church d the world, a kind of "middle ground," where the urch and the world still retain their authentic roles and yet encounter each other. On such a meeting ground the Church must first take the stance of the "listening Church" discovering, perhaps for the first time, the other roles of her members and then address herself to the critical questions. This would bring the Church into direct contact with the "worlds" of the trade unionist, the politician, the merchant, the professional athlete, the newspaper, radio and TV. Here the Church could listen, learn and at decisive moments speak.

A new form of the Church, structured in such a way as to meet the world out in its secular persuits, is needed. Secularism has created a gulf between the Church and the world. It is this middle ground that needs to be occupied by the Church. This is the distance which must be overcome if the Gospel of Christ is to be brought to bear on the whole range of modern life. What, then, is the specific form of the Church which will place her in the middle ground?

This is a question that every generation has had to answer in terms of the social structures of its own day. The old patterns which were successful in another time and place are not necessarily adequate for our particular situation. It may be possible in some areas within the framework of the local parish to inaugurate discussions or conferences that will provide a kind of middle ground between the Church and the world. Our parish buildings could no doubt be used effectively as places of encounter.

However, by far the most effective meeting place is the *retreat conference*. This has been dramatically demonstrated in the outstanding work of the retreat centers in Europe. Conferences held on a more neutral ground are less hindered by the stereotypes that might be associated with local institutions. They also remove the participants from the pressure of schedules and provide more opportunity for intense and thorough discussions.

The Church and the World in Dialogue

Such encounters would enable the Church to rediscover the world, and the world would gain a fresh appreciation for the Church. To cite several possible examples, a conference to which union officials and

(Continued on page 16)

Coming!

TEN "SHORT COURSES"

Dr. Halvorson is one of ten consultants preparing "Study and Discuss" short courses (reading and questions for four evenings). The Department of Christian Education will offer them free to the first 500 registering. Groups of five or more persons may register. These "Study and Discuss" short courses will be available January 1, 1960.

WATCH FOR FURTHER ANNOUNCEMENT.

WINEPRESS

THE BIBLE

There's a beautiful verse in the Psalms that reads, "Thy Word is a [lamp] unto my feet and a light unto my path." Every day the pages of [the] Scripture are opened by people seeking the pathway of hope, security, [peace] and many other urgent needs of our day.

Too often . . . much too often . . . what begins as an earnest [search] and a deep yearning for these gifts of God, through the study of His [Word] bogs down into a swamp of frustration. The path becomes dark, the [lamp] dim. Why?

POTSHERD

To become alive to us the Bible must *live*. But most of us do not have enough background information to make it live. The Bible must come out of the life of eastern peoples in Bible times and enter into the lives of present-day readers.

By Dorothy Nyberg

Mrs. Nyberg is a member of St. [Timothy] Lutheran Church, St. Paul, [Minn.]

Many words and passages that are difficult to understand are [readily] explained by a knowledge of the customs of the Bible. How did these people make a living? What kind of clothing did they wear? What were their homes like? What sort of food did they eat?

Written especially for those who study the Bible in their homes and Sunday school teachers who share the Word is a fascinating gem of a book entitled, THE WAY IT WAS IN BIBLE TIMES by the Rev. Merrill T. Gilbertson (Augsburg Publishing House, 142 pages, $1.50).

Through Pastor Gilbertson's painstaking and selective research into the pages of history, aided by the work of skilled archaeologists, we can now have a more thorough understanding of the setting, customs, and culture of the Bible and its people.

MILL

What Is a Millstone?

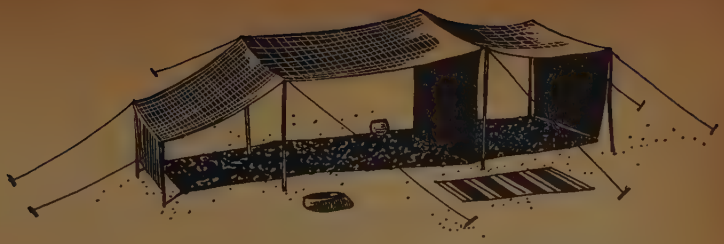
How many laymen really know what a millstone is? a mattock? a sheepfold? What picture is conjured up by references to the Tabernacle, the Ark of the Covenant, and Solomon's Temple?

This highly interesting book brings to light insights into these and numerous other Biblical places and things . . . insights that stimulate our imagination and create a desire to study the Scriptures. For example, in Ezekiel 16:4, which refers to Jerusalem as an infant, how many would not be baffled and perhaps discouraged to read . . . "thou wast not salted at all, nor swaddled at all"? With an understanding of Oriental custom it becomes clear. We learn that when a child was born it was sprinkled with salt, but seldom washed. The arms were laid at its sides and it was snuggly and completely wrapped in bandages of linen or cotton, even to a band over the forehead and under the chin. It was believed that this constricting wrapping would make the child healthy and strong. It also made it easy for the mother to carry it. These were the swaddling cloths in which Jesus was wrapped.

TUNIC AND GIRDLE

Paul spoke of the girdle as a necessary part of the Christian's armor in the fight against sin. What was this girdle? Ordinarily it was just a belt, a leather belt, usually six inches in width. It held the tunic (a long kimono-like garment worn next to the skin) to the body. The girdle was also used to fasten a man's sword to the body, as a purse in which to keep his money, sometimes food, or the ink horn of a scribe. When Jesus said to his disciples, "Let your loins be girded about," He simply meant that they should

Frustrating or Fruitful?



TENT OF HAIR

the loose ends of their cloak so they would be able to move swiftly. s in Bible times the phrase, "to be girded" means to be ready for action. knew that the entire armor of the Roman soldier was held in place by girdle. Thus he proclaimed that the Christian armor should be held in e by the girdle of truth. (Eph. 6:14).

ecause they are still in use today, the potter's wheel and kiln pose no at mystery. But how many know what potsherds are? Isaiah 30:14 gives lue: ". . . a potter's vessel smashed so ruthlessly that among its frag- its not a sherd is found . . ." Pastor Gilbertson offers further illumination— tsherds were used in carrying hot coals, in draining a pit, as ladles in g vessels and as drinking cups. The sherds were also used in recording noranda of business transactions. Job scraped his sores with a potsherd."

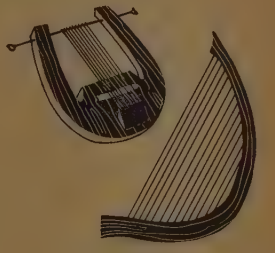
SWADDLING CLOTHS

Strangers Become Friends

ld and New Testament stumbling blocks of strange words and passages removed in the reading of this illuminating book. As we become better uainted with the people of Bible times by understanding their customs culture, they are no longer strangers but friends. We can now appreciate r houses of hair, or brick and stone, their furnishings; their food and the ificance of their eating habits; their clothes and cosmetics; hospitality and ne life; holy days, prayers and fastings; duties of prophets, priests and ers engaged in religious work; the common laborer and the rich man; ney and measurements and education.

he author has written this book as an attempt to share with us the Bible kground necessary to grasp the real significance of God's message of salva- to men through Jesus Christ. Every item treated has been carefully cted because of its relevance to a deeper understanding of God's re- ptive plan. Truly it helps to make the Word a Light on the way toward ater comprehension and love of the Bible.

"The Bible must be understood in its own age before it can be applied our times," the author declares. "We must have a visual understanding of culture in which the Bible was written in order to appreciate its mean- s."



HARPS

astor Gilbertson, now a pastor of Grace Lutheran Church, Albert Lea, n., compiled the volume after specialized studies of Bible backgrounds Biblical Seminary, New York, at Waldorf College, Forest City, Iowa here he was professor of Bible for eight years), and after traveling and dying in the Holy Land.

The book is the church school teacher training text designed for use in gregations of The Evangelical Lutheran Church during 1959-60. However, contents will be of interest and help to any Bible student.

Graphic drawings which show the results of a great deal of study and re- rch illustrate the text. The art work is by the Rev. Thomas E. Mails, stor of Trinity Lutheran Church, Hayfield, Minn., a former architect, lustrial designer, and commercial artist.

An instructor's guide, 48 pages, 50 cents, is available for use in conducting cher training courses in the local congregation. The guide, prepared by lf Aaseng, editor of the *Lutheran Teacher* magazine, contains a fine list resources, such as Bible verses, sound films, and film strips, with brief sug- stions as to preparation and practice.

POTTER'S WHEEL

Introducing— the Parsonage Family

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

"Mondovi, Wisconsin? Never heard of it! Oh, did you say you found it on the map near Minneapolis? Surely, I shall look it up and call you back. Goodbye!"

Within a short time the young lady from the Information Office at the American Embassy in Oslo, Norway, called me back. She had collected all information available on this little town, located in the northern Midwest of the United States of America. This was of great interest to us, since my husband had just received a call to serve as pastor for two churches there. We admired the courage of the people who had called him sight unseen; still we needed to know what we were getting into. . . .

"Certainly *we* didn't know what we were getting into when we called you," the chairman of the church board told us a few months later, "but I am convinced we will get along very well indeed!"

So, as our little family moved from suburban Oslo one third around the world to our new destination in rural Wisconsin, USA, a new and different life began.

Over a year and a half later, just a few days ago, I received a letter from an old friend, asking—

"Do your children speak English yet?"

Really, I should have been insulted, but I was rather sad, because the letter should have said—

"How much Norwegian do your children remember?"

Yes, children have the wonderful capacity of adjusting quickly and learning a foreign language in no time. Although my daughter Kristin, age 8, still longs for her Norwegian fjords, my son Timmy, age 4, has almost forgotten his former life. All that matters to him now are cows and horses, Indians and cowboys, tractors and helicopters.

When I was busily pounding on my typewriter the other day, Kristin wanted to know what I was writing about this time. So I told her that I wanted to write about life in an American country parsonage. Helpful as she likes to be, she offered me some good advice and expressed her expert opinion as well.

"Why, Mother, can't you tell them how life is so different here from Norway?"

"Of course I can do that, but you tell me how!"

"Oh,"—she had to think a while, "there are no pine and fir trees here!"

"That is not so important," I said "I meant something really important."

"Then tell them that we needn't be so quiet here, because no one lives underneath!" was the prompt answer, "and that we can watch tractors all day."

"No, no, I don't mean that either. Something about church life."

"Well . . . in the first place, remember in Norway we had *"familiegudstjeneste"* (a special Sunday morning service for the family) once in a while? Here we have it all the time. The children go to church and to most of the meetings. And the grown-ups don't even seem to [mind] when they are noisy! Then we have Vacation Bible S[chool] here and not in Norway. Remember how last y[ear] wished so that I would flunk it just to repeat the [two] weeks over again? I liked it so much!"

"Oh, yes. But how about Sunday school?"

"We didn't have such nice books to study fro[m] Norway as we do here. But, Mother, why don't they [have] Sunday school parades here as we did in Norway, [with] flags, the school bands playing and us children m[arch]ing? It was such fun!"

"Well, you know, here the schools have parades [only] on Memorial Day. You saw it downtown and en[joyed] it so much, didn't you?"

"Sure. But come to think of it, in school, you k[now] here we have learned just one single prayer. In No[rway] we learned so many nice prayers and sang hymns. [The] kids in our school are all Protestant and belong to [the] church."

"You see, Kristin, the difference is that in America [there] is no religious instruction in the schools as in No[rway]. Over there almost all children belong to the Lutl[heran] Church which is the State Church. Here in Am[erica] are many, many different religions and denomina[tions]. And because the Church and States are separated [re]ligion cannot be taught in school."

"Oh, I see! No, I really don't see. It is so ha[rd] understand. Don't you think that things in Americ[a are] kind of confusing?"

And outside she ran to join her brother and her d[og] who were playing in the yard of our parsonage, surro[und]ed by the woods and fields of the beautiful northwe[st] Wisconsin hills.

Mrs. Kjell Jordheim, the author of this new H[ome] feature, was born in Germany, educated in A[meri]ca, married to a Norwegian pastor, and live[d in] Norway for seven years. Last year her hus[band] received a call to serve two ELC churches in n[orth]western Wisconsin. The Jordheims have three [chil]dren: Kristin, age 8; Jan Andreas (called Tin[y], age 4; and Tron Thomas, age 2 months. Two [of the] lights of their life in Wisconsin are her husb[and's] ordination as a pastor of the ELC, and the bir[th of] their baby boy, "Tronemann."

Editorial...

he people in the Subscription Department are hard preparations for the annual Church Paper Camgn, which begins October 1. As we have been talkover plans with them, two facts have been brought home forcibly: (1) that Volume 44 will complete forever the roster of years LUTHERAN HERALD in its present form has been attempting to serve the Lord and His Church; (2) that this final year of its life may ll prove to offer the best possible opportunity which s come to it to serve.

OWARD
UR
AST YEAR

Volume I, Number 1 of what was then called *Luran Church Herald* bears the date of July 6, 1917, d appeared exactly a month after The Evangelical itheran Church (then called the Norwegian Lutheran urch of America) was founded. While it was a conuation of *Lutheran Herald* of the Norwegian Synod d *The United Lutheran* of the United Church, it is decided that this was to be a new paper, not a atinuation of the older ones. The masthead did, howr, bear the notation, "Vol. XIII of *Lutheran Herald*, l. XI of *United Lutheran*." When Vol. 44, No. 52, ted December 27, 1960, is reached, LUTHERAN HERALD ll have attained the age of exactly 42½ years.

ur purpose here is not to go into details as to the ars that are gone. We have often toyed with the idea writing a few editorials for appearance sometime in 60 which might attempt to analyze the life of the hurch as it has been mirrored in the pages of the ficial paper. However, what concerns us more now to draw to the attention of the Church the special sponsibility which, as we see it, rests upon the paper ring the year and three months which remain of the e of The Evangelical Lutheran Church. And, admitdly, we choose to do so just now in the hope that r readership may thereby be increased. After all, ere is little object in attempting to inform the Church rough these pages, if people are not going to read what e have to say!

We are fully mindful that in many ways our duty to present "more of the same." The ELC is still the LC. Its purposes and plans and responsibilities go unaltered until it passes out of existence. There is ill the task of informing the Church as to what is oing on, of interpreting its program and responsibility. And we who make up the membership of the Church are still the same. We need the strength and solace of the Word now as we always have. The need for material for Bible study, devotion, and meditation is the same as always. So, in that sense, our task is the same as it always has been.

Then we feel the responsibility of continuing in an intensified form a task which has been ours with increasing urgency over not a few years: of keeping the Church informed as to what is happening in the area of preparation for the work of The American Lutheran Church. The coming years are definitely "the home stretch" in this area. On the day this is written, for example, three of the recently constituted boards of The ALC are meeting here at headquarters. As we have talked with the executives of various boards, we have come to realize that there are going to be many exciting stories about plans for the days to come.

Thirdly, there is a special responsibility which rests upon not only LUTHERAN HERALD, but upon its sister papers, the *Lutheran Standard* and the *Ansgar Lutheran,* as well: that of keeping our readership apprised of everything which is being done in connection with the union itself. In the fall of 1957 the Joint Union Committee adopted a series of resolutions having to do with the paper of the new Church, the projected *The Lutheran Standard*. One of those resolutions reads as follows:

"We further propose that in order to bring each of the Churches into the union as well informed as possible, the present publications plan and prepare jointly a series of special articles on the new Church and also special issues during 1960 containing identical information and materials."

The three editors have done the best they know how to prepare and begin the execution of such a program. It will, naturally, be intensified during 1960. By the time this editorial appears, we will have had a further meeting to discuss our future plans. It is our hope that we will be able to carry out this mandate from the Joint Union Committee conscientiously and well.

There are also two special matters for 1960 to which we are turning our thoughts. One is, of course, the Constituting Convention of The American Lutheran Church, which will be held in April, following closing conventions of the three uniting Churches. Everything connected with that convention will be publicized as

best we know how. Then there is the Year of Jubilee, with all the plans that it involves. In addition, the second half of 1960 will bring constituting conventions of all the auxiliaries of the new Church and of every district.

As we think of all this, it appears to us that the last year of LUTHERAN HERALD may well be the most exciting one of its entire existence. We have taken upon ourselves the task of preparing the people of The Evangelical Lutheran Church as best we know how for the great day, January 1, 1961, when the new Church becomes constitutionally operative.

All these matters have been going through our mind as we have thought of the Church Paper Campaign which now begins. It appears to us that, as never before, having LUTHERAN HERALD in every home of the Church is a "must." We make no apologies for urging upon pastors and people alike that they interest themselves in the campaign and do whatever they feel he can to get the paper into as many of the home of the Church as possible. There is no need to go into details regarding the techniques of the campaign here. In other ways, these are being made known. Our concern is rather to point up why we believe that, perhaps more than in any previous year, the Church Paper Campaign should have earnest support.

The year that is soon ending brought us our highest circulation point—over 100,000. It also, more importantly, brought us our highest average circulation. We have wondered if it is expecting too much to anticipate a circulation of 125,000 in 1960. The next few weeks will tell the tale.

Forward . . . on a Rising Tide

(Continued from page 5)

before us in educational efforts of both past and present. The programs of teacher training and some new teacher's guides are already showing new and promising attempts toward achieving a balance between the resources of the instructor and the active participation of the learner. In the experience of such a balance both teacher and learner seem more open to the work of the Holy Spirit and more ready for change in their lives.

The overall direction of these currents in the rising tide of interest in the Church's teaching ministry can surely mean a tremendous resurgence of vital spiritual concern and growth. Wherever God's people become aware that they are declaring a faith, where they ask serious questions about what that faith really is, and where they take deliberate steps to teach that faith more effectively, there a reformation takes place. It is not too much to say that the rising tide of interest and concern for the Church's teaching ministry may swell into a reformation in many a congregation. In its educational efforts, the church is standing in the early dawn of a new day. When it moves, it can move forward on a rising tide.

Co-existence or Encounter?

(Continued from page 11)

pastors are invited might uncover for both groups the Biblical concept of justice. In a conference for teachers the Church might discover a great opportunity to discuss Christian ethics. Police officials might awaken to action pastors and Church leaders through their presentation of criminal behavior. A statesman discussing his forthcoming foreign policy speech with a theologian might find occasion to ponder what the sovereignty of God has to do with international problems. A conference on "Families Without Fathers" for widows, divorcees, and unwed mothers could be of immense help to those faced with raising children by themselves. No matter what topic might be discussed such an encounter between the Church and the world could uncover the underlying questions for which the Gospel is not irrelevant.

By thus venturing outside her self-imposed ghetto the Church will encounter Mr. A in his other roles. She will be better able to understand and to address him as a whole and total person. The Church will also be in a better position to provide some central meaning to tie together the isolated segments of modern life. Groups could be brought together which share common responsibilities: pastors and medical doctors, teachers and magazine editors, politicians and social workers, scientists and military leaders, representatives of labor and management.

In such encounters the Church would confront the real pathos of modern life. The world of the "Devil" and the "flesh" would cease to be outmoded abstractions as the problems became immediate and concrete. The battle lines would become clearer. Through such a new form of the Church she could emerge from her monastic retreat and undertake once more the warfare of her Lord.

There is a distance which the space age has not overcome. It is the critical distance separating the Church from the secular world. It can be overcome through a new form of the Church which brings it into contact with all areas of modern life. Such an encounter presents the Church with immense and complex tasks. She may be drawn into risky battles. Her respectability may suffer. She is likely to lose her comfortable status. But out of it all can come a prophetic witness to Christ which may once again turn the world upside down.

The Deadly Sins:

LUST

Landsighting

We come now, after our long and perhaps tedious vey, in sight of the seventh continent of deadly sin arnality or Fleshly Desire. Lust is the most gen-lized hunger both in itself and in its object, for un-e greed, which is a disease of the mind and is directed ward things, and gluttony, which is a disease of the llet and burns for food and drink, lust is a sickly nger of the body (complicated by spirit) for the body the other.

Lust is traditionally placed highest in the hierarchy the capital sins because there is so much that is right out it. Like a good love between man and woman, it is rooted in sexuality, the mysterious doubleness hich brings life into being. But unlike good love, lust imately isolates; it destroys rather than nourishes the e union. And it does this because, perversely, it con-ses means and ends. In lusting for the other, I really ve myself. The other becomes an instrument of my isfaction: a bright plaything which finally grows abby and unwanted. Go down any frayed street in y town and you will see the scuffed toys; you will e the sad anatomy of lust.

Tragedy of Errors

There are two incorrect ways in which the problem carnality may be viewed. Let us call them the me-eval way and the modern way.

The coming of the Christian gospel into the pagan orld meant a serious re-evaluation of the role of sex-ality. The New Testament epistles—particularly First orinthians—suggest the revulsion which pure, and per-aps austere, Christian moralists must have felt before e lecherous face of antiquity. In the streets, the baths, nd the temples of that society lust paraded without shfulness.

It has been popular during the past centuries to lash ut at Christianity because it violated the tranquil eauty of the age. Anatole France and Gustave Flaubert nd a host of smaller fry, following the great Edward ibbon, had a snorting contempt for the Christian boor -the ferocious bluenose—who hating life and beauty nd sunlight, smashed the sculptured face of Aphrodite. uch conclusions betray a vast misunderstanding about hat Christianity contributed to the culture of the west.

Fruitful Chastity

Despite a great deal of unwise fervor among the early Christians, the gospel introduced not primarily life-hatred but a new and fragile shyness about the life force. Virginity, chastity, celibacy, although not unknown to the pagans, became in Christian society freshly motivated. Paul's preference for the unmarried state arose not from a sickly hatred of life but from an endowment of the Holy Spirit. In him sexual energies were not frustrated but transformed by divine charity. The church became his bride, as she was in a higher and more mystical sense the bride of his Lord.

This emphasis upon the vitality—the livingness—of the unmarried state breathes in the writings of Augustine. He fled to the church from the sterile lusts of the world because the church was for him the fruitful mother of all, surrounded by jocund youths and maidens.

The Medieval Way

It was, alas, an impossible position to maintain. Paul and his immediate group had found their sexuality gathered up into an ampler energy. The same may be said, with reservations, about Augustine. But the medieval church came very close to identifying sexuality and lust. Despite strong pronouncements by the councils on the honorableness of marriage, celibacy became in and for itself the more excellent way, and even such great fathers as Tertullian and Jerome speak about sex as if it were something obscene. In them and in many of their followers the love of the creator often looks like a hatred of his creation.

BOOKS *in Review...*

Small Fry Sermons

SERMONS IN STORIES FOR CHILDREN. Graham R. Hodges, Abingdon Press, $1.75.

The pastor looking for ideas and illustrations for children's sermons will be pleased with this book for the freshness of the material it offers. Moreover, in reading it, he will absorb some of the author's "knack" of effectively preaching to children. He deals in pictures and actions and has the ability to speak in that simple and straightforward manner which makes children feel the speaker is one of them.

Although the author admits that some of these sermons are "obviously too old for primary children," they are excellent examples of this kind of preaching.

ARNOLD W. NELSON
Milwaukee, Wis.

A Colonial Pastor's Faith

THE JOURNAL OF HENRY MELCHIOR MUHLENBERG. Trans. by Theodore G. Tappert and John W. Doberstein, Vol. 3, Muhlenberg, 797 pages, $10.00.

The appearance of this volume of *The Journals* brings to a close one of the unique publication projects of American Lutheranism. Sharing with the Muhlenberg Press has been the Ministerium of Pennsylvania, one of the synods of the United Lutheran Church in America. Translation and publication of *The Journals* was planned as a part of the bicentennial of Muhlenberg's arrival in America in 1742. The first volume appeared in 1942, the second in 1945, and the third, belatedly, in 1958.

The third volume is of special interest, since it embraces the years 1777 until the death of Muhlenberg in the fall of 1787. Thus most of the years of the Revolutionary War and the difficult years following the birth of the United States are here included. True to his Lutheran training, Muhlenberg does not seem to have taken any great share in the war efforts of his day; in fact, he does not seem to have been altogether enthusiastic about the military exploits of his son, "The General." Nevertheless, the book is exceedingly valuable because of the sidelights it gives of life in the colonies during the war.

The picture of the struggling Lutheran Church of America in those difficult years—cut off from Germany, suffering under a lack of pastors, hard hit by inflation—is unforgettable. Through it all Muhlenberg, retired but still the acknowledged "senior" of the infant Church, adds emphasis to the acknowledged fact that here was one of God's great leaders in the building of the Lutheran Church in America.

To this reviewer, however, the true greatness of Muhlenberg lay in his quiet, deep-seated, pious faith. It has been interesting to go through all these volumes and to read the thousands of entries in his Journals. The result is a realization of the fact that historians do not exaggerate when they consider Henry Melchior Muhlenberg the father of American Lutheranism.

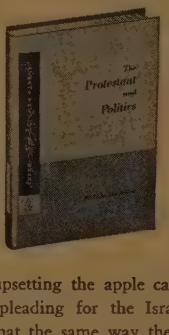
O.G.M.

Religion and Politics Mix

THE PROTESTANT AND POLITICS. William Lee Miller, Westminster, 92 pages, $1.00.

There always have been people who have echoed one of the complaints with which this book tries to deal, namely "religion and politics don't mix."

Pharaoh didn't like Moses meddling with the way he ran Egypt, and he certainly didn't



like Moses upsetting the apple cart of economy by his pleading for the Israelite slaves.

In somewhat the same way the Old Testament prophets from Amos and Isaiah on down got pretty rough treatment when they suggested that there was a "Word from the Lord." It challenged the political and economical life of the people and challenged in rather radical terms.

Further, one of the charges against Jesus was that He threatened the stability of the Roman Empire, and got a hold on downtrodden people like the Jews. We might go so far as to say that His death represents among other things the attempt of the Roman Empire to get rid of someone who was fast becoming a political nuisance.

Any student of Church history knows that Calvin, Knox and all the Reformers got into difficulty when they discovered that to take the Christian faith with full seriousness meant "total involvement" in pe life and political decisions, and that po responsibility was inevitable.

The Third Assembly of the Lute World Federation held in the United in 1957 freshened the nap on our thi by reminding us that many European p even today, have discovered that to Jesus Christ, means preaching abou political, economic and social situati which the congregations live.

Perhaps contemporary history gives u of the reasons why "Religion and P don't mix"—namely, that people don't the result that emerges from the mi The author of the book does a notabl in showing us that this kind of talk remain theoretical and esoteric unless is someone around to bring it down to and supply the concerned Christian some of the ground rules, some of th formation, and some of the plain know for translating his faith into active po responsibility.

NORMAN G. ANDER

For Workers With Groups

ENCYCLOPEDIA FOR CHURCH G LEADERS. Edited by Lee J. Gable sociation Press, 617 pages, $7.95.

Almost everything one might wis know about working with a group, re less of its age, size, or experience as a can be found in this seemingly all-incl encyclopedia.

The twenty-two sections of the book generally with the understanding of g and of individuals as parts of groups, importance of Christian nurture, way working with groups, and the administr of the educational program. Specifically would find included in this volume pla techniques, guiding activities, choosing terials, and enlisting leaders, as wel purposes, beliefs, and goals.

The material is written by various aut each well known in his field. The book compilation of good material. Much has been previously published elsewhere, there is the advantage of having it lected in a one volume handbook.

It is a book which will be used by Su school teachers, youth and education tors, and anyone working with or as a of a group.

MARY ELLEN OLSON
Minneapolis, Minn.

...vard the Twentieth Sunday After Trinity *Nain*

The Epistle: Ephesians 5:15-21 • The Gospel: Matthew 22:1-14

Monday, October 5

...OMMON DENOMINATOR

Luke 7:12a

...s he drew near to the gate of the ... behold, a man who had died was ... carried out.

...he mention of Nain, as related to ...ture, immediately introduces the ...ght of death, for it was at the gate ...his little village that Jesus met the ...ession on its way to the place of ...al. The thought of death cannot be ...issed, for soon or late it is an ex...nce common to all. The Christian ...ver knows death is a gateway over ...h God presides, and he is relieved ...e fears that belong to those who do ... have Christ.

...n the calendar of my life also, gra... Jesus, is the day of my passing this ...nt life. The faith You have given to ... and the assurance You bestow in the ...d and the hope of eternal life bring ... to friendly terms with the fact of ...). Let me die daily to the fashion of ... world that I may live more and more ... You. In Jesus' Name. Amen.

✚

Tuesday, October 6

THE SORROW

Luke 7:12b

. . . The only son of his mother, and she was a widow.

There was deep sadness in Nain at the passing of a man, "the only son of his mother." And in a mother's heart there was grief. She had experienced the sorrow of parting before, because it is stated she was a widow. And now she had lost her only son. The grief that comes with losing our own from the family circle is one of the hard experiences of life, and one that can be met only if God in Christ is with us in our sorrow. There is balm and healing when we continue to keep our faces toward God.

We pray, heavenly Father, for the sorrowing; for those who are in the throes of grief. May they in true faith look to You for the strength they need, and a renewal in reliance upon You. We thank You that You are greater than the experiences we must face, and that those who depart in Christ are forever with You. Amen.

✚

Wednesday, October 7

EXPRESSED SYMPATHY

Luke 7:12c

And a large crowd from the city was with her.

According to this account, the whole of the village was concerned when the young man died at Nain. There is no question but that among the "large crowd" were those who were merely going along with the event; but also, there were the sympathizers, those who together with the mother, though to a lesser degree, sorrowed. There is a definite place for the sincere expression of sympathy on the part of friends when the angel of death invades a home. Those who sympathize must be quick to speak of the comfort that is of God.

In our common bond of living, there are many trials that we cannot endure without the firm support of those who surround us, O Lord. Knowing this need, give us hearts that go out to the sorrowing, minds that know Your abiding truth, and tongues that speak of the only hope any of us has in Your Son, Jesus Christ. Amen.

✚

Thursday, October 8

CHRIST CARES

Luke 7:13

...nd when the Lord saw her, he had ...passion on her and said to her, "Do ... weep."

...he entrance of Jesus upon the scene ...Nain is the one great fact that gives ...f to the sorrow. He had compassion; ...understood the grief; He said, "Do ... weep." His presence gave assurance ... all was not lost. To His disciples ...said on another occasion, "Let not ...r hearts be troubled; believe in God, ...ve also in me. In my Father's house ...many rooms . . . I go to prepare a ...e for you." He knew the reality of ...h, the bite of sorrow, but also of the ...er's House.

...lessed Jesus, we thank You that You ...anxious to be with us in all our liv... and that You draw closest to us in ... greatest need, so that we need not ...eve as others do who have no hope." ...le we sorrow at what we have lost ... us to rejoice in what those who die ...he Lord have gained. In Your Name. ...en.

Friday, October 9

CHRIST IS GREATER

Luke 7:14

And he said, "Young man, I say to you, arise."

Christ was present at the scene of sorrow not only to show compassion, but also to show His power. He raised the young man from the dead. "And he sat up, and began to speak." This was a startling demonstration of the power Christ had, even over the realm of death, and is a token to all who believe in Him of the resurrection to eternal life. Christ is Lord over all things; He is Savior from sin, death and the power of the devil. Those who cast their lot with Him have this great assurance.

We rejoice, O God, in the power of Christ to overcome whatever foe would set out to destroy us. We trust the promise that is written: "He will wipe away every tear from their eyes, and death shall be no more . . . for the former things have passed away." Set this truth glowing in the hearts of all of us. Amen.

Saturday, October 10

CHRIST BE PRAISED!

Luke 7:16

Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!"

The people of Nain certainly witnessed the power of Christ to raise the dead, and they were quick to proclaim what they had seen. "And this report concerning him spread through the whole of Judea and all the surrounding country." With this same Christ we also are blest. It is not that we are to be content to keep Him unto ourselves. Ours is the purpose to declare Him to the world, for in Him alone is there hope. We tell of the Lord who has power to give eternal life to all who would accept Him.

We would not deny the sorrow of Nain, dear Jesus, for it is a real sorrow that comes into our lives. But we will declare the glory of Nain, the great truth that You are the Resurrection and the Life. Help us to speak that Word to all people, that even though they die, yet shall they live. We pray this in Your blessed Name. Amen.

Unusual Nuns' Order Coming to U.S.

A group of Roman Catholic nuns, whose only symbol of their religious vocation is a small golden cross, will leave Rome soon for the United States where they will start a branch of their unusual order.

Devoted to working among non-Catholics, the congregation is known as the Ladies of Betania. To carry out their apostolate, the sisters, who wear secular dress, are permitted to ride bicycles when pressed for time to reach a destination.

They also have been granted the privilege of smoking on occasions when doing so would create an informal atmosphere enabling the nuns to make their discussions with non-Catholics easier.

Motherhouse of the order is in Holland, where the sisters have a house of studies in Nifjimegen. Among the order's members are Dutch, Italians, Austrians, and Germans.

Clergy not "Heralds of the Undertaker"

Anglican ministers should go into sick rooms not as heralds of the undertaker but as bearers of the healing word-and-sacrament ministry of Christ, the triennial General Synod of the Anglican Church of Canada was told in Quebec.

The Very Rev. C. E. Riley, dean of Toronto warned, however, that divine healing could be a dangerous tool with sharp edges.

"I hope it will be used with discretion," he said. "It would be very unfortunate if we went about laying hands on and anointing people who don't understand what it's all about."

Dean Riley also hoped the Anglican Church would never indulge in mass meetings at which hands were laid on anyone who cared to come forward.

He played a large part in preparing the service for the ministry of healing which was included in the first thoroughly Canadian revision of the Church's Book of Common Prayer. Spiritual healing has been revived in recent years among Anglicans.

The revised new prayer book was overwhelmingly approved at an earlier session by the more than 330 bishops, priests and laymen from all 28 Anglican dioceses in the country attending the synod.

According to the healing service in the book, the priest lays his hands upon the sick person's head and prays: "I lay my hands on thee in the Name of our Saviour Jesus Christ, beseeching Him that through His merits and precious death He will grant thee forgiveness of thy sins, relief from thy pains and recovery of health in mind and body, to the glory of His name, Amen."

Dean Riley noted that in the prayer book the Canadian Church has abandoned the idea that all sickness was God's will and that Holy Communion for a sick person was merely preparation for death.

"Retired" Christians Asked to Become Missionaries

A plea for retired Christian business and professional people to serve as technical missionaries in Asia and Africa to help people there raise their standard of living was made at Chautauqua, N. Y., by Dr. Frank C. Laubach, internationally known missionary educator and pioneer in literacy training.

In a lecture at the Chautauqua Institution, he cited the need for more missionary experts in literacy, journalism, agriculture, home economics and other skills.

"I believe there are a million healthy old retired people who could and would go forth to help and who would find thrilling new life in serving the world," he asserted. "Many are needed to go out and contact governments and other missionaries and find out what our volunteer experts will be welcome."

ADVICE FROM A PRO—Bob Feller, all-time pitching great of the Cleveland Indians (right) goes over baseball pointers with Stan Johnson (left) of Minneapolis, Minn., and Jack Gillespie of Hanover (Ind.) College. The youths were among more than 600 high school and college athletes who came to Estes Park, Colo., for the annual summer conference of the Fellowship of Christian Athletes.

—RNS Photo

nstead of having "a thousand peo- running around the world just to the sights," he said, these men and men could be finding out, and meet- , the world's needs.

'An ideal team is a young man or man to do the leg work and an old n or woman to provide the experi- e and the mature judgment," he d.

Dr. Laubach observed that abolish- atomic weapons would not elimi- e hunger and fear "out of which mmunism is born."

'If every Communist in the world d tomorrow, the deep disease which duced Communism would still be h us, the hunger and fear and ris- resentment of three-fourths of the rld would still be there," he de- red. "We cannot have half of the rld's wealth and permit the other f to starve and suffer from destitu- n."

lephone Bell Heralds Prayer Answer

The telephone rang in the Charles tthes home in Independence, Ohio, ly one Sunday. The baby woke up, rtled and crying.

Most parents would be disturbed at intrusion into the quiet privacy of morning. The Matthes couple, in- ad, was overjoyed. This is what they d their friends had been praying for. t was the first sign that their daugh- , Barbara Ann, was going to live.

Before that telephone call there had en little, if any, hope that Barbara uld live beyond eight months. ght doctors had examined the child d reached the same diagnosis. A tumor in the cranial area of the brain was inoperable. Treatment would be futile. It would be best to let the child die.

Barbara was deaf. She was blind in one eye. Her paralysis grew worse.

Mrs. Matthes, the girl's mother, takes up the story here.

"We never really gave up hope," she says. "We turned to God with our prayers and asked our friends to help us pray for Barbara's recovery."

The Matthes took Barbara to church with them every Sunday. From St. Michael's Catholic Church in Independence, the prayer requests spread to the Marycrest School for Girls, operated by the Sisters of the Good Shepherd. The sisters started making novenas for Barbara Ann.

Then came the telephone call on the Sunday morning and the beginning of her return to apparent normalcy. For the last six months, Barbara Ann has seemed completely well. Now a year old, she is learning to walk, has normal hearing, good sight, and no sign of paralysis.

A neurosurgeon who examined Barbara Ann recently said he could not explain the recovery from the brain ailment. He said that perhaps there had been an error in the original diagnosis or maybe the tumor had altered itself.

"How eight doctors could make an error, I don't know," says Mrs. Matthes. "To us, Barbara's recovery is a miracle brought on by the prayers of all those wonderful people who helped us.

"It is our hope that other people in similar trouble would read this story. I would like to pass on to them the importance of faith and hope and prayer in life today."

A COMMON CHRISTIAN BIBLE?

Father Alexander Jones, noted British Biblicist, told the First National Roman Catholic Biblical Congress in Australia that the time is coming where there will be a common Bible for use by Catholic and Protestant Churches.

He said the Roman Catholic Church is "gradually losing its suspicions" of the various Bible translations and footnotes that were introduced during the Reformation."

"The Reformation made the Church cautious," he declared, "but no scholar making a translation of the Bible would risk his reputation by including inaccuracies." Father Jones, 53, currently is preparing a new English translation of the Bible.

—RNS Photo

DISCIPLES 'HAMS' BROADCAST NEWS—The voice of the Disciples of Christ Church was bounced from country to country around the world by the denomination's new Amateur Radio Fellowship which was organized at the 110th annual meeting of the church group. Shown are four of the group's 20 charter members.

"Assemblies" Report Gain

Assemblies of God established 1,580 new churches during the last five years, it was reported at the denomination's 28th biennial General Council in San Antonio, Texas.

Organized in 1914, the Pentecostal body now has more than 1,113,000 members in 71 countries throughout the world, including 505,500 in the U.S. It comprises some 9,000 congregations and 14,000 ordained ministers.

World mission offerings totalled $7,041,748 in the 21-month period ending March 31, 1959, the Council was told.

One department showing a decline was Child Evangelism, which reported 1,941 churches enrolled 159,370 youngsters in 1,940 vacation Bible schools in 1958, compared with 187,000 in 2,233 schools the previous year.

Japanese Study German Academies

A delegation of leading Japanese Protestants arrived in Munich for a study tour of Evangelical Academies in Germany. Last year a similar group visited the academies, which are a pattern for centers being planned in Japan.

Work for the establishment of academies in Japan was pioneered in 1957.

Inaugurated after World War II as institutes for discussing not only theological questions but social, political, vocational, and other current problems in the light of the Christian faith, there are a total of 17 such centers in both West and East Germany, from where the movement has spread to several other European countries. The centers have been hailed by religious and civic dignitaries as a symbol of the Church's "preparedness to face without reservation the urgent problems of our times."

Typical of the wide scope of issues discussed in the program at the Evangelical Academy of Baden next year, workshop themes include "State Power and the Peace," "The Responsibility of the Motion Picture Industry," "Men and Sex," and "Chemistry, a Threat to Mankind?"

Rural Church Seen As Christian Hope

Some 450 delegates to the United Church of Christ's first Town and Country Convocation in Oberlin, Ohio were told that the rural church is "the hope for all Christians."

Rural churches "speak of a time before radio and beyond television," said Dr. Rockwell C. Smith, professor of rural church administration and sociology at Garrett Biblical Institute.

He said the rural church is "ineffective" if judged by usual ecclesiastical measures and is sometimes "torn between the desire to reproduce the full organizational structure of an urban church and a concern to minister to its own community."

"The difficult, recalcitrant, uncooperative church serves a vital purpose in town and country America," Dr. Smith said. "It provides a safety valve to vent the emotional explosions which underlie the superficial peacefulness of our way of life."

Suspend Unity Talks

Exploratory conversations "looking toward one Lutheran Church in Canada" have been temporarily suspended, pending completion of current merger negotiations among parent Churches in the United States.

The action to suspend the unity discussions, held annually for the past five years, was taken at a two-day meeting in Winnipeg, Sept. 2-3.

The 45 delegates from seven church bodies voted instead to hold doctrinal discussions during the next few years, a move that was urged by representatives of the Lutheran Church—Missouri Synod.

"Misinformation Climate" Needs Correcting

Christian student workers must attempt to correct a "climate of misinformation" concerning the intellectual aspects of the Church, Dr. A. Henry Hetland of Chicago, executive secretary of the National Lutheran Council's Division of College and University Work, declared at Boulder, Colo.

He addressed more than 90 Lutheran campus pastors and counsellors at a division staff conference. Following the sessions, staff members went to nearby Estes Park for the annual Council meeting of the Lutheran Student Association of America.

Dr. Hetland said that "most church people, in particular those we work with on campuses, don't really know that their Church is the repository of a rather large body of respectable knowledge and information."

He pointed out that many are unaware of the possibilities of acquiring some of this knowledge without going to a church-related college or seminary, adding that "their concept of the well-informed Christian is that he is one who knows a lot of Bible verses."

"The best chance we have of acquiring a well-informed Christian laity is in the college and university work," he said. "But to accomplish this we may have to work especially hard in changing this climate of misinformation."

Dr. Hetland urged that "any meaningful extension of the Church's ministry to the academic community must operate within the context of leadership of honest-to-goodness examination of ideas and concepts." He encouraged those in the campus ministry to be "unfailing in patience and teaching."

During the conference, a veteran Lutheran campus worker was honored at a dinner on the eve of his retirement. He was Dr. Paul E. Bierstedt, the division's central region secretary for the past 13 years.

At Estes Park, the LSAA's Council elected Miss Margaret Evanson of Fresno, Cal., president of the student association. A senior at Pacific Lutheran College, Tacoma, Wash., she succeeds David Kruger of Waverly, Ia. New vice-president was Bruce Johnson of Palo Alto, Cal., a junior at Stanford (Cal.) University.

After Council sessions, several hundred Lutheran students attended the annual Ashram (retreat) in Estes Park. Its theme was "Life and Mission of the Church."

Austrian Church Finances Improve

Grave financial problems which have burdened the Lutheran Church in Austria since World War II have been considerably lightened in the past year and made it less dependent upon economic aid from Christian groups in other countries, Lutheran leaders were told at a meeting at Bievres, France.

After hearing a report on the improved conditions, the Lutheran World Federation Commission on World Service approved requests from the 394,000-member Church totaling $80,000. This marked a 31 per cent reduction from the $155,500 granted the Church a year ago.

ATTEN-SHUN!

A prominent Lutheran woman will lecture in three European countries this fall for the U. S. Army.

Mrs. Ruth Youngdahl Nelson, wife of Dr. Clarence T. Nelson, has been invited by the Army to address the fall rallies of the Protestant Women of the Chapel at U. S. installations in Italy, France, and Germany. Dr. Nelson is pastor of Augustana Lutheran Church in Washington, D. C.

The PWOC is an interdenominational group of women organized at major military posts overseas and in the continental United States.

n Christian Council

ne Lutheran Student Association
merica will participate in the in-
enominational National Student
istan Federation that was founded
berlin, Ohio in September.
t its recent meeting in Estes Park,
., the LSAA Council instructed
elegates to the constituting assem-
here to approve the constitution
convey the LSAA's "full support
cooperation" to the new group.
ast year the LSAA had questioned
oming a part of the federation be-
e of doubt that it was a true stu-
t movement. Since then, its dele-
s to last year's assembly have been
ired that NSCF policies will be the
onsibility of students.

dress Service Personnel

hree Lutheran church leaders have
pted invitations to conduct re-
ous convocations for the Navy and
Force this fall.
he announcement was made by the
. E. O. Midboe, executive secretary
the National Lutheran Council's
eau of Service to Military Person-

r. Alvin Rogness of St. Paul, Min-
ota, will lead a seminar for active
y Navy chaplains, and Dr. V. T.
dahl of Mason City, Ia., and the
. J. Victor Murtland of Washing-
, D.C., will conduct preaching mis-
ns for Protestant Air Force person-

llege Assistant Appointed

The Rev. Robert B. Gronlund has
n appointed assistant to the presi-
t of the new California Lutheran
llege being established at Thousand
ks, California.
A native of Duluth, Minn., and a
tor of the American Lutheran
urch, Mr. Gronlund came to Cali-
nia in 1953 and served for three
rs as minister of Newport Harbor
theran Church, Newport Beach.
ce 1956, he has been engaged in
rking for a doctoral degree in re-
ion at the University of Southern
lifornia and has been employed as
ecutive secretary of Inter-Church Fel-
wship, a student religious organiza-
n, at Los Angeles City College. He
o conducted fund-raising campaigns
r ten Los Angeles congregations.

Second Florida Congregation Is Church of the Month

Grace Lutheran Church, Clearwater, Florida, is the church of the month for October. The expanding population of this state has brought many requests for churches to be established there. During 1959 the ELC is establishing three congregations in Florida, to join the first one which was organized in 1958—and which was the first church of the month.

Located on the Gulf Coast, Clearwater's population increased 138 per cent from 1950 to 1957. The new church will also be easily accessible to the adjoining city of Dunedin (pop. 10,000). The first unit is under construction and will be ready for occupancy by Christmas.

The Rev. Clarence Solberg, formerly of Villa Park, Ill., has begun work in Clearwater, assisted by Ruth Halliday, parish visitor.

Says Canadian Church Financially Possible

Canadian Lutherans could easily afford an indigenous Church, it was asserted at a two-day meeting in Winnipeg.

The financial feasibility of such a body was discussed at exploratory conversations "looking toward one Lutheran Church in Canada." Nearly 50 delegates attended the meeting.

In a prepared paper, the Rev. Clifton L. Monk of Winnipeg declared that the $1,534,625 contributed to benevolences last year by almost 1,000 congregations in ten Lutheran groups would pay for an independent Canadian Lutheran Church.

Mr. Monk, who is executive secretary of Canadian Lutheran World Relief, presented a possible budget based on a benevolence total of $1,650,000. This amount, about seven per cent more than 1958, should easily be reached by 1960, he said, and present areas of service would be maintained or expanded.

Two Churches, One History

Two congregations, bearing the same name, having church buildings within half a mile of each other, and having a common origin, celebrated the centennial of their foundation by joint services September 11, 12, and 13. The congregations are the North Beaver Creek churches, south of Blair, Wisconsin. The pastors are the Rev. Konrad M. Urberg and the Rev. Edmund E. Olson, both of whom live in Blair and serve sister congregations in that town.

The North Beaver Creek congregation was established in 1859. During the predestinarian controversy it divided and the two congregations have

NEW MINNESOTA CHURCH—Pictured above is the interior of the new Immanuel Church, Hendrum, Minn., a congregation of 125 families served by the Rev. Herbert A. Peterson. Seating capacity of the new $70,000 church is 400. Included in the new construction are a social room, Sunday school classrooms, and a pastor's study.

carried on their separate existence since that time. A measure of the unity which exists between them was seen in the fact that a joint committee planned the centennial festivities and that all except the Sunday forenoon services were carried on jointly.

On Friday, three services were held in the congregation served by Pastor Olson. The services Saturday were in Pastor Urberg's church. Sunday morning each congregation had its own morning worship. Climax of the festivities was Sunday afternoon when a joint service, which included a historical pageant, was held in the so-called "Pioneer Cemetery," the place where the first building stood.

Speakers included Dr. Fredrik A. Schiotz, Dr. O. G. Malmin, and Pastors Luther S. Borgen, L. W. Halvorson and S. A. Urberg, and Mr. S. S. Urberg.

People

The Rev. and Mrs. A. O. Aasen were honored Sunday, August 23, at Bethany Old People's Home and Hospital, Camrose, Alberta, Canada, where Pastor Aasen is chaplain. The occasion was the 60th wedding anniversary of the couple. Present were four of the five daughters of the couple: Mrs. F. A. Schiotz (Dagny); Mrs. Herbert Hansen (Camilla); Mrs. Beata Burns, and Mrs. Orla Carleton. Pastor Aasen has served our Church for more than sixty years as pastor in a number of states and as a missionary in Alaska. Now 85 years old, he intends to retire next month.

Mr. and Mrs. E. C. Bergquist of Parkers Prairie, Minn., were both instantly killed in an automobile accident recently. They are the parents of the Rev. James A. Bergquist, assistant pastor at Our Savior's Church, Los Angeles, Calif.

The Rev. R. O. Aga, formerly pastor in Sacramento, Calif., is now serving as director of the Sunny Vale Lutheran Home in Cupertino, Calif.

The Rev. A. H. Belgum, formerly of Roseglen, N. Dak., is now serving Lebanon Church in Amidon and Bowman Church in Bowman, N. Dak.

The Rev. Kenneth J. Helgesen, formerly of Dawson, Minn., is moving to Sioux Falls, S. Dak. where he will serve as pastor of Grace Church.

The Rev. Ralph K. Odegard, formerly of McLaughlin, Alta., Can., is now serving Christ Church, Morden, Man.

The Rev. C. W. Solberg, formerly pastor in Villa Park, Ill., is now in Clearwater, Fla., where he will establish Grace Church, a new home mission congregation.

The Rev. Peter L. Swiggum, formerly of Whalen, Minn., is now serving Madison and Lincoln Churches, Ridgeway, Ia.

The Rev. Aldine E. Anderson is now serving as institutional ch[illegible] at the Austin State Hospital in A[illegible] Texas.

Miss Margrette O. Holthe of [illegible] mingo, Minn. was installed recen[illegible] parish worker at Concordia Ch[illegible] Minneapolis. Miss Holthe re[illegible] served a similar post in Grand R[illegible] Minn. The Rev. C. S. Lystig is [illegible] at Concordia Church.

Chaplain Karl F. Schofer is p[illegible] ly in Saudi Arabia and is availa[illegible] serve Lutheran people who m[illegible]

ILLINOIS CHURCH REDEDICATED—Shown above is the new chancel of the Hunter Avenue Church, Joliet, Ill., which was recently rededicated after an extensive remodeling project was completed. Included were all new furnishings in the church, a new heating system, enlarged kitchen and an educational unit with a basement and two floors of classrooms as well as church offices. The Rev. E. David Spencer is pastor of the church.

PARISH UNIT DEDICATED—Ullensvang Church, Thor, Ia. recently dedicated this new $85,000 parish education building. The new construction, plus remodeling of the church basement, provides 16 classrooms and a large assembly room. The Rev. E. W. Swenson is pastor. Dr. V. T. Jordahl, president of the South Central district, conducted dedicatory rites.

king with the Arabian American Company at Dhahran or Jedda n any part of that area.

enneth Vinge, who recently com- ed a course of clinical training at Lutheran Medical Center in Brook- N. Y., was ordained at St. Paul's urch, Houston, Minn., in August installed in September as associate or of Trinity Church, Coeur lene, Idaho, and as chaplain of the ur d'Alene Homes in that city.

he Rev. Lowell Smestad, who has n pastor of the Orofino, Idaho par- is moving in October to the ELC sh in New Richland, Minn.

he Rev. Arne Gregerson is now ing congregations at Nezperce and igmont, Idaho.

he Rev. Bernhard Guldseth, for- ly pastor of the Ashby-Erdahl par- Ashby, Minn., is now serving as area field man for the Lutheran le Institute of Minneapolis.

Churches

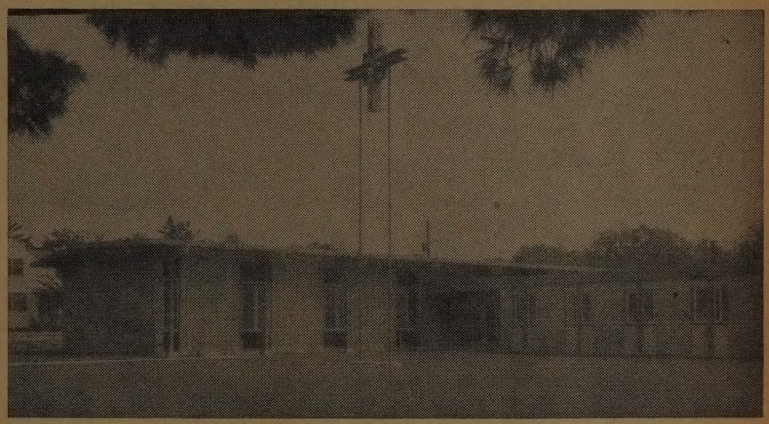
oulsbo, Wash. — Ground - breaking monies were held recently at First urch here for a new church plant. Rev. F. W. Eide is pastor of st Church.

ermillion, S. Dakota—St. Peter urch near here observes its 90th niversary October 2-4. The congre- on was organized by Elling Eielsen 1869. Later the congregation was ided and the majority affiliated h the Hauge Synod. St. Peter's is v a part of a parish which also in- des Roseni Church in Beresford, S. k. and is served by the Rev. A. nell Nelson.

allas, Texas—Central Church here, Rev. Roy M. Quill, pastor, broke und this month for a new church be located on a 3.2 acre site near Lochwod Shopping Center of Dal- Central Church, a 370-member con- gation, was established in the early enties. New construction will con- of a Sunday school building and ctuary. The estimated cost will be 5,000 for these first two units of projected church plant.

eattle, Wash. — Phinney Ridge urch, the Rev. Harold J. Brown, ior pastor, dedicated its education ter in September. Speakers at fes- l services on three Sundays includ-

IOWA CHURCH DEDICATED—Shown above is the new church plant of Bethlehem congregation in Buffalo Center, Ia. The new building was recently dedicated by Dr. V. T. Jordahl, president of the South Central district. Former pastors S. O. Sorlien, R. L. Holleque and L. G. Mathre also participated in the festivities. The Rev. Orville L. Olson is the present pastor of Bethlehem Church.



FIRST UNIT DEDICATED—Good Shepherd Church, a home mission congregation in Decorah, Ia., recently dedicated this first unit church. Dr. V. T. Jordahl, president of the South Central district, officiated at dedicatory rites. Good Shepherd, the third ELC congregation in Decorah, was organized in November, 1958. The Rev. Palmer Russeth is pastor.

ed the Rev. Olaf Anderson, a former pastor, Dr. Sidney Rand, and the Rev. Carroll Hinderlie. Dr. H. L. Foss, president of the Pacific District, conducted dedicatory rites on September 13.

Obituary

Mrs. Gunda Olsen, widow of the late Rev. Engel Olsen, died in Eau Claire, Wis., August 26, at the age of 87. She was born in Oslo, Norway, in 1872 and came to the United States in 1880. Her husband served congregations in Great Falls, Mont., Stevens and Bigstone counties in Minnesota, and Sand Creek, Wis. Funeral services were held in Our Savior's Church, Eau Claire, on August 29. Survivors include three sons and four daughters.

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For sale: 6 grave plots available, Sunset Memorial Park, Mpls. Contact Joel Nystuen, 109 Winona St., Northfield, Minn.

Changes of Address for ELC Pastors

R. O. Aga, 10540 Randy Lane, Cupertino, Calif., 9-1-59

O. C. Aune, Colfax, Wis., 9-30-59

Stuart Barstad, Sq. Off. School, Maxwell AFB, Alabama, 9-15-59

A. H. Belgum, Bowman, N. Dak., 9-1-59

Glenn W. Bragstad, 2901 Western Ave., Park Forest, Ill., 10-6-59

Norman R. Engebretson, Naval Air Force, Atlantic Fleet, U. S. Naval Air Station, Norfolk 11, Va., 9-1-59

Arthur E. Erickson, 317th AB Group. (USAFE), APO253, New York, N. Y., 9-1-59

G. Gabrielsen, Fertile, Minn., 9-1-59

S. W. Gulsvig, 801-24th St., Cloquet, Minnesota, 9-3-59

Edwin G. Heide, Luke Air Force Base, Phoenix, Arizona, 9-1-59

Kenneth J. Helgesen, 3209 E. 17th St., Sioux Falls, S. Dak., 10-5-59

Wayne L. Henderson, 554 S. Ardmore Ave., Villa Park, Ill., 10-1-59

Veryle Henriksen, Chap. Off. NATTC, Jacksonville, Fla., 9-1-59

Thomas S. Johnson, Hqrs. U.S.A.G. Glessen, APO 169, New York, N. Y., 9-1-59

H. E. Jorgensen, Jr., 3500 W. Fullerton Ave., Chicago, Ill., 9-1-59

A. M. Kraabel, Carlsbad-by-the-Sea, Carlsbad, Calif., 8-27-59

V. F. Larson, Willow Lake, S. Dak., 10-1-59

C. K. Malmin, 533 Forest St., Eau Claire, Wis., 9-1-59

Ralph K. Odegard, Box 689, Morden, Man., Canada, 9-30-59

Clifford A. Olsen, 3rd Marine Div., F.P.O., San Francisco, Calif., 9-1-59

Paul H. Running, MSTS-USNS-James O'Hara T-AP 179, FPO, San Francisco, California, 9-1-59

C. B. Runsvold, 901-9th Ave. S., Moorhead, Minn., 9-1-59

A. L. Rustad, 419 SW 9th Ave., Faribault, Minn., 9-1-59

Lyle H. Shaw, Fort Richardson, Anchorage, Alaska, 9-1-59

J. T. Stolee, 23rd St. and 5th Ave. E., Hibbing, Minn., 9-1-59

S. Luther Simonson, 2386 Chilcombe Ave., St. Paul 8, Minn., 9-8-59

C. W. Solberg, 15 North Mars, Clearwater, Florida, 9-15-59

S. J. Strandjord, 720 So. 127th Tacoma, Wash., 9-1-59

Lloyd Svendsbye, 431 Riverside Dr., Apt. 3F, New York 27, N. Y.

Peter L. Swiggum, Ridgeway, Iowa, 10-1-59

T. O. Torgeson, RFD, Bancroft, Wisconsin, 9-15-59

T. J. Vikse, 410 N. Orchard St., Northfield, Minn., 9-1-59

Ole Winter, 1180 Novato Blvd., Novato, Calif., 9-17-59

Aldine E. Anderson, Austin State Hospital, Box 96, Austin, Tex., 9-4-59

Dwight L. Ellefson, 2015-1st St., Brookings, S. Dak., 9-15-59

Newly Ordained . . .

Leland M. Johnson, Clinton, Minn., 9-1-59

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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Farms

½ section with good bldgs. 5 mi. from ELC church. 5 mi. to town. $8,000. Health reason for selling. Sask., Canada. 633-1A

200-acre Wis. dairy farm, 65 mi. E. of St. Paul, Minn. 3½ mi. to town. Lutheran community. $60 per acre. Some bldgs. 633-2A

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Modest 1 bedroom home, N Mpls. 1 acre land, partly wooded. House needs some repair. Ideal for small family or retired couple. Near 3 Lutheran churches. Mail, city and school bus by door. 633-3B

HELP WANTED

Widow living in country, Wis., desires refined woman companion to share comfortable home, pleasant surroundings. No hard work, no children, $10 per week. Lutheran. 633-4F

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Exp. custodian for N. Mpls Lutheran church and Sunday school unit. 633-8G

Part-time choir director needed in suburban Mpls Lutheran church. 633-9G

Preaching Missions—October

A. H. MJORUD:

18-25	Seattle, Wash. N. W. Stoa, Pastor

ALLEN V. LEE:

4-8	Silver Bay, Minn. Theo. Nelson, Pastor
18-22	Chester, Iowa E. Hoff, Pastor
25-29	Sioux City, Iowa George Larson, Pastor

H. O. EGERTSON:

4-8	Farmington, Minn. L. Erdal, Pastor
9-10	Christian Couples Assns. Fergus Falls, Minnesota
11-14	Farmington, Minn. Family Conference
15-17	Young Couples Club Elim Lutheran Church Minneapolis, Minnesota
18-23	Ettrick, Wisconsin H. A. Lease, Pastor
25-30	Rapid City, S. Dak. L. Brien, Pastor

CARL OPSAHL:

11-15	Underwood, Minn. Arnold Hedin, Pastor
18-22	Westbrook, [illegible] Leander Brekke, [illegible]
25-29	Granite Falls, [illegible] A. H. G. Gjevre, [illegible]

OSCAR ENGEBRETSON:

11-15	Calmar [illegible] J. N. Lunde, [illegible]

P-T-R Missions

4-8 Twin City [illegible]
Evangelism Staff Participating: [illegible] Thompson, L. Henry Nielsen, Oscar [illegible] bretson, A. H. Mjorud

18-22 Lake Region [illegible]
Evangelism Staff Participating: [illegible] Thompson, L. Henry Nielsen, Oscar [illegible] bretson

25-29 Warren-Thief River [illegible]
Crookston [illegible]
Evangelism Staff Participating: [illegible] Thompson, L. Henry Nielsen, Oscar [illegible] bretson

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Pulpit free to any church that will [illegible] and pick it up. White with gold [illegible] standard size. Write Marvin Gaard, Oa[illegible] Minn.

Conventions

Glenwood Ct. WMF, Oct. 2, West [illegible] Church, Starbuck, Minn.

Rice Lake Ct. WMF, Oct. 6, Dallas [illegible] Church, Dallas, Wis.

Aberdeen Ct. WMF, Sept. 30, Our [illegible] iour's Church, Redfield, S. Dak.

Fargo Ct. LDR, Sept. 27, First Lu[illegible] Church, Fargo, N. Dak.

Decorah Ct. WMF, Oct. 27, St. [illegible] Church, Waukon, Iowa

Bemidji Ct. WMF, Sept. 29, Imm[illegible] Church, Pinewood, Minn.

Brainerd Ct. WMF, Nov. 10, Hope [illegible] Church, Walker, Minn.

Story City Ct. WMF, Oct. 6, Fje[illegible] Church, Huxley, Iowa

Fergus Falls Ct. WMF, Oct. 2, Br[illegible] ridge Luth. Church, Breckenridge, Min[illegible]

Hudson Ct. WMF, Sept. 29, Bethel C[illegible] Hudson, Wis.

Crookston Ct. LDR, Oct. 4, Rodnes C[illegible] Erskine, Minn.

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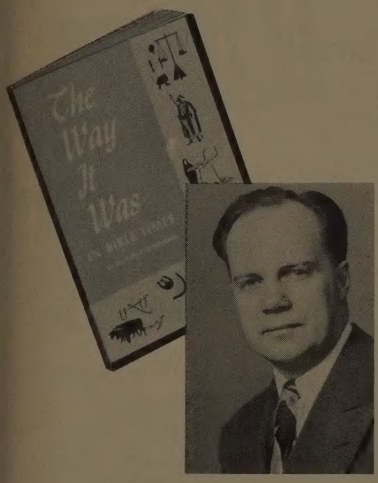

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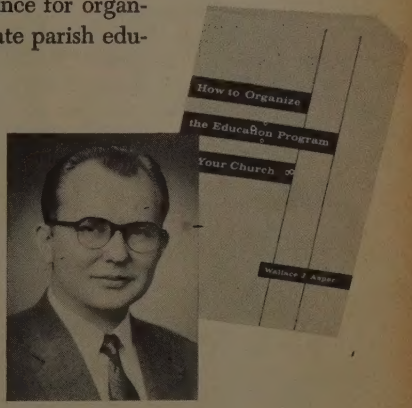

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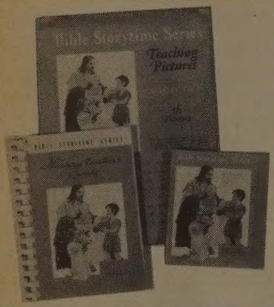

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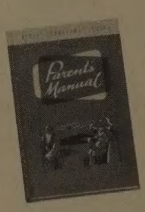

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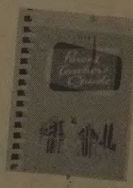

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